other writings, and who also went off the stage before Christianity appeared on it, and may well be presumed to represent the then generally received doctrine of the Pagans. First, therefore, as for the generation and novity of the world, and its first production out of a chaos, w[r]e have it fully acknowledged by him in these following verses:

Ante mare et terras, et, quod tegit omnia, coelum,
Metam. L 1.
Unas erat toto naturae vultus in orbe, E[vera' 5'1
Quern dixere chaos, rudis indigestaque moles, , Nee quicquam nisi pondus iners, congestaque eodem Non bene junctarura discordia semina rerum. Nullus adhuc mundo praebebat lumina Titan, Nee nova crescendo reparabat comua Phoebe, Nee circumfuso pendebatin a'ere tellus, Ponderibus librata suis; nee brachia longo Margine terrarum porrexerat Amp nitrite, Quaque erat et tellus, &c.

Which, in Mr. Sandys's English, with some little alteration, speaks thus:—

Before that sea, and earth, and heaven was framM, One face had nature, which they chaos nam'd. No Titan yet the world with light adorns, Nor waxing Phebe fills her wained horns; Nor hung the self-poizM earth in thin air plac'd, Nor Amphitrite the vast shore embraced; Earth, air, and sea confounded, Sec.

In the next place, when there was a world made out of this chaos, that this cosmogonia, or gene ration of the world, was also a theogonia, or generation of gods, is plainly intimated in these verses: , •.

Neu regio foret ulla suis animalibus orba, Astra tenent coeleste sol urn, formeeque deorurcu

To this sense,

That nought of animals might unfurnish'd lie, Tlite gods, in form of stars, possess the sky.